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THE IMPACT OF NASIMI'S ETHICAL-DIDACTIC AND PHILOSOPHICAL VIEWS ON PERSONALITY DEVELOPMENT

Abstract. The article examines and determines the influence of the poet's ethical, didactic and philosophical views on the formation of personality and their role in shaping the worldview of schoolchildren. The research established that the poet, who spoke against oppression, submission and falsehood, teaches the younger generation – students to defend their honor and dignity on the path of their beliefs. Teaching Nasimi's poetry in schools of general education plays a significant role in shaping the personality of today's youth. In this article, I analyzed Nasimi's works from a scientific and pedagogical perspective and concluded that the poet's moral-didactic views, which foster various positive moral qualities in individuals, have played an important role in the spiritual upbringing of many generations and continue to do so today. Nearly all of his works stand out not only for the poet's moral and ethical qualities but also for their scientific intellect, deep thought and remarkable courage, relying on folk sayings, folklore examples and the ideas of previous great thinkers. Overall, in the teaching of literature, alongside introducing national examples, it is also necessary to familiarize pupils with works that celebrate universal values when appropriate. This is highly important for personality development and moral enrichment. The principle of moral purity in Nasimi's poetry is the foundation of his ethical and didactic views. A significant part of his work consists of the laws of wisdom, justice, peace, truth, and values. Nasimi, who provides a sound explanation of religious ethics, highlights the problems that arise from human desires and ignorance. According to the poet, all problems stem from ignorance and a person must continuously learn and guide their lifestyle correctly. In this regard, along with teaching I. Nasimi's legacy in secondary schools, the promotion of his works is also very important. The process of explaining and teaching the arabic and persian words, religious-political issues and

historical expressions of that era used in his ghazals, as well as providing commentary and explanations, finds its place in the promotion efforts. This helps create an understanding of the art of words for children who show an interest in creativity. We know that the concept of personality is one of the most important categories in modern psychology. A person is both a biological and a social being, constantly acting as a synthesis of the various characteristics of the broader social system. The structure of personality affects a person's relationships with others and their adaptation to the social environment. Through their speech, a personality draws the attention and interest of those around them and can embody special qualities based on their external appearance. Nasimi, a great artist who continued and developed the humanist ideas of Middle Eastern literature, expressed his strong belief in humanity, human dignity and human potential, portraying humans as the creators of life and the true source of life's beauty in his poetry. I. Nasimi's rich body of work, which expresses profound humanism, presents the complete ideal personality. In his poems, the poet repeatedly emphasizes that there is only one path leading a person to spiritual perfection and that path is the path of truth and justice. His boundless love for humanity reflects his desire to see every person as an individual and he believes that the main factor in becoming a perfect and faultless personality is self-awareness and self-evaluation. The social-psychological traits considered essential for personality, such as purity, conviction, and belief, influence human behavior and constitute a person's superior qualities. In general, in the teachings of Hurufism, self-awareness holds a significant place in the system of self-improvement. Through self-awareness, a person is internally purified, becomes active, refines further, and attains wisdom. In this regard, the teaching of the poet's works in secondary schools plays an important role in shaping the younger generation as individuals. In this article, I examined and determined the impact of the poet's philosophical, ethical-didactic, and philosophical views on personality development and their role in shaping the worldview of secondary school pupils.

Keywords: personality formation; self-discipline; belief; understanding; education; ghazal.

INTRODUCTION / ВСТУП

Statement of the problem / Постановка проблеми. As is known from historical observations, the development of humanity was measured by the formation of beauty and aesthetic ideas in the cultural life of nations. Everything

that is perceived as beautiful entered life as an element of thought, feeling, meaning and imagination in all areas of creativity, image, word, sound, etc. From this point of view, both oral and written history of literature is chosen for its wealth, revealing works that promote human ideas, calling people to humanism, justice and peace. There are different theories and positions regarding personality. This problem is always relevant as one of the problems that has been in the center of attention of specialists and researchers working in many fields of science for many years.

It is known that one of the most important tasks facing the school is to ensure the unity of education and upbringing, teaching young people the basics of science, achieving their growth as an active journalistic, ideologically healthy and mature generation. Therefore, the works read and taught should instill optimism in students, hope for the future and confidence, serve their inner enrichment. The teacher should work to ensure that the fiction he teaches evokes noble feelings in students, such as patriotism, love for people, humanism, and educates them. Let it not be because of the feelings that arise in them, let it deeply penetrate their spirituality and become the ideal of their life.

From this point of view, if we look at the work of the poet-philosopher Imadeddin Nasimi, who occupies an important place in the history of Azerbaijani literature of the Middle Ages, it becomes clear that as a person understands the objective world, he delves deeper into the details of issues and tries to understand the secret of the universe. Studying the poet's work, of course, requires special knowledge and skills. It is known that the name of I. Nasimi is used in the Middle East as a symbol of courage, struggle and self-sacrifice. His works, glorifying the progressive ideas of the poet in artistic language, are read and taught as precious, bright pearls of our literature from history to the present day. Studying his instructive poems is very important for young people to grow up educated, morally pure, brave and fair people.

I. Nasimi is a thoughtful poet and creative language reformer. The poet's lyrics reveal the richness and beauty of our language with all its lexical and grammatical possibilities. Nasimi is also a man of great convictions, a persistent person fighting for his ideas. His life and work have always been promoted as an ideal human example for future generations. Especially after the creation of our native language schools, Nasimi's life path and his unique artistic works were widely and deeply taught.

Analysis of (major) recent research and publications / Аналіз (основних) останніх досліджень і публікацій. It should be noted that in recent years many researchers, including A. Badalova [1], S. Huseynoglu [6], I. Habibbayli [5], M. Koprulu [10], E. Gunduz [5], S. Shikhieva [13], S. Safarova [12], A. Nadzhafov [11], H. Hummatova [7], V. Khalilov [8], E. Aliyeva [3] and

others, have turned to the works of I. Nasimi and studied his moral, didactic and philosophical views.

AIM AND TASKS / МЕТА ТА ЗАВДАННЯ

The **main** goals and **objectives** of the article are:

- 1) developing the foundations of spiritual and aesthetic perception of literary works, a sense of the word in a literary text;
- 2) teaching artistic and aesthetic reading of literary works; initial preparation of students for independent spiritual and aesthetic understanding of a literary text based on the formed culture of feelings;
- 3) affirmation of the principles of aesthetic culture of students; education of the basics of "a sense of form", including "national form" in literature; introduction to the spiritual principles of the national art of words from ancient times, as well as to the most general ideas about world classics;
- 4) education of a sense of beauty, spirituality, a sense of love for Russia, the formation of initial abilities to independently resist spiritual omnivorousness, ideological unscrupulousness, civic indifference and aesthetic indifference;
- 5) fostering a love for national literature; identifying its spiritual and moral ideals and their consistent development over time; promoting the development of a life-affirming worldview based on the principles of spirituality;
- 6) the study of literature should ensure that students master a certain range of texts from classical works of literature, including a minimum of poetic texts that are memorized.

THEORETICAL FRAMEWORK / ТЕОРЕТИЧНІ ОСНОВИ

As is known, one of the main problems facing pedagogical science is the problem of developing the content of education. In particular, the content of humanitarian subjects plays an important role in the further development of the younger generation. Each subject taught not only instills certain skills and qualities in children and young people, but also helps to apply them in life. From this point of view, the possibilities of the subject of literature are quite broad. One of the necessary conditions is to improve the quality of teaching in comprehensive schools. Teaching schoolchildren our past, its glorious pages instills in them the strength to fight and the will to win. The success of our country in the field of education largely depends on the work carried out in this direction.

The problem of human self-awareness in Nasimi's works also influenced the development of psychological thought in Azerbaijani literature. The poet demands spiritual and psychological freedom of the individual, presents and

glorifies man as a creative genius. According to Nasimi, man has a very complex structure. He is a conscious being with individual characteristics from the social aspect, as well as a genetically determined being. These factors regulating human behavior also play a role in the formation of personality, and the life position he occupies is based on these qualities. Unlike genetics, man also educates himself by forming socially acquired positive characteristics. According to the poet, man is prone to lust, anger, hatred, as well as feelings that discredit a person when he cannot develop his positive qualities and departs from self-discipline. This takes the personality out of self-awareness.

The life and work of Imadeddin Nasimi are mainly studied in the VIII and X grades of comprehensive schools. Nasimi's poetry plays an irreplaceable role in the process of teaching and developing educational ideas in students. Since the idea of the poet's creative heritage creates a complete picture, it would be more appropriate to teach it to senior students, starting from the VI grade. Naturally, when teaching students the content and meaning of the poet's poems, religious and philosophical poems, as well as educational and didactic poems, are given as examples. Because in pedagogical literature, the topic of didactic examples is considered both as a theory of education and training, and sometimes as a combination of both, which is more correct.

Nasimi, positively developing his genetic and social qualities, persistently fought for his ideas and demonstrated unprecedented patience and persistence on this path. He criticized those who called him an Atheist, showed them ways to know their "I" and called for self-awareness. He showed the strength and power of a person on his "I".

With these verses Nasimi said that everything in the "I" is in man. The earth, the sky, "kaf-u nun" (the sign of God's command "Be!"), all that exists, the world – in man. Man is the truth in form and meaning, therefore he must declare the truth – that is, himself.

The poet believes that a person's victory over himself, his spiritual heroism kills his lust. A person who follows the path of divine love nourishes his soul, a person who approaches the truth already carries this light within himself, finds his "I" – "I" is a particle.

Nasimi's poems include the relationships between the human heart, his spiritual world, the world as a whole and are improved by the positive background of these relationships. Nasimi himself is a wonderful example of a person. Introducing himself, he calls on people to know themselves and realize their own values. In fact, this presentation reveals the secrets of the ideal model of a person.

During discussions held in literature classes in comprehensive schools, students exchange ideas around educationally important poems of Nasimi's

literary heritage that are more important in our time. This helps them make decisions and draw conclusions both as teenagers and young adults.

"...The history of education is as old as the history of mankind. The work of teaching, showing the way, and guiding began when the first people lived on earth. Gradually, as life developed, socio-economic formations changed, and nations formed, a complex of pedagogical ideas arose: this is folk pedagogy. Each nation has its own pedagogical views, ideas about the correct growth and development of the individual, and they are reliable because they have stood the test of centuries" [1, p. 14].

In Nasimi's works, Truth is at the level of human relations. The poet's poetry draws all its content, idea, and artistic and philosophical power from these relations – faith in the word, the energy of faith in it. It is noted that Nasimi's works are developed on the basis of the provisions of the philosophy of pantheism. According to pantheism, the entire Universe consists of God, and everything else, as well as living things, including man, are particles of the one God. Particles that once united with God experience deep sorrow due to separation from their essence, so we must improve ourselves in order to achieve this desire. According to Nasimi, the perfection of humanity is necessary for the perfection of man. The formation and development of personality, that is, the development of a perfect person, begins with education. Education can be spiritual, physical, mental, aesthetic, ethical, religious, legal, etc. The poet's philosophical views influence the formation of teenagers and young people who have just begun life as individuals, encouraging them to grow up with their family roots, respect their elders, and honor traditions.

Studying the life and work of Imadeddin Nasimi in modern literature classes plays an important role in developing students as independent, creative individuals with high moral qualities and an active life position [6, p. 65].

Nasimi's art is a hymn to the beauty, greatness and superiority of man. These qualities are characteristic only of perfect, self-realized people.

Nasimi's humanism consisted in the fact that he did not condemn the destruction of ignorant people, on the contrary, he suggested that they correct themselves, take the right path, and engage in self-education. Therefore, the poet's works, as at all times, act as a companion in the salvation of humanity. These tendencies are among the factors influencing the formation of high school students as individuals, the development of their education, and their future prospects.

Research shows that the hours (2 hours) allocated to teaching Nasimi in comprehensive schools are not enough to present the personality, creativity and literary heritage of the poet in their entirety. However, education, morality, courage, bravery, will and other qualities are the main indicator in terms of

personality integration. If this is so instructive, then it is appropriate to devote more space to studying Nasimi's legacy in comprehensive schools.

It is especially appropriate to learn the ghazal "Agrimaz". It is believed that this ghazal was written before the poet's execution. "When you read the poem, the image of a brave, invincible man comes to life, who wholeheartedly believes that the path he is following is correct. In order to fully characterize and evaluate this image, it is useful to carefully consider each word and expression in the poem and clarify the role of contrasts widely used in the work" [3, p. 102].

The ideas of deep humanism in the works of the brilliant poet are important in terms of poetic propaganda of moral education. If his deep humanism has a global-human nature, then his high poetic artistry, the sweetness and fluency of his language, the amazing poetic rhythm play an important role in improving the aesthetic taste of his people.

As is known, one of the main problems facing pedagogical science is the problem of processing the content of education. In particular, the content of humanitarian subjects plays an important role in the further development of the growing young generation. Each taught subject not only instills certain skills and qualities in students, but also helps to apply them in life. From this point of view, the possibilities of the subject of literature are quite broad.

Teaching the Azerbaijani language and literature is one of the issues of strategic importance. Teaching Nasimi's poems in literature lessons influences the development of students' thoughts about nature, society and man, their perfect development as individuals. Nasimi's poems are taught to teenagers and young people studying in senior classes of comprehensive schools, and this is the right way to correctly assess social events, make correct conclusions and decisions from current events, and understand life in general. They are taught national and high human ideas, high moral values, love of freedom, humanism, etc. The artistic impact of Nasimi's works is able to direct students to any goal. "I" in his poems leaves an indelible mark on the heart of the young reader. The study shows that Nasimi's works have a great positive impact on the formation of students' worldview and the development of their personality.

In the year of Nasimi, 40 ghazals of the poet were presented to Azerbaijani readers in the book "Imadedin Nasimi – 40 ghazals", translated from Persian into Azerbaijani, in order to further promote the heritage of Nasimi. This book contains many ghazals that instill important moral and educational ideas. In Nasimi's poetry, the answer to the question "Who is a man and what is he capable of?" can be found precisely in the faith in the Hurufi movement, in the wisdom contained in it. Because the religious-philosophical and artistic explanation and logical interpretation of these answers are based on the relationship between Man and

God in this faith. The essence of the system of relationships between man and God is usually concentrated in several provisions. These provisions consist of several sections, the most important of which are: Man is right; Truth in Man. This question – "Who is a man in Nasimi's work?" is the basis of the relationship between Man and God. As can be seen, Nasimi's philosophical poetics is based on her sincerity and faith in God, and her religious and philosophical views do not go beyond the boundaries of Eastern culture.

When studying the works of Nasimi, one gets the impression that the poet is able to convey his position to the reader, especially his high thoughts about man. This power is the main support of the poet, philosopher Nasimi and the human "I" as an epithet personifying Man.

The problem of personality has always been the object of attention of Eastern philosophy, classical literature, pedagogical and psychological thought. The role of admonition, advice, human love, call for justice, which form the basis of classical poetry in the development of personality, is undeniable. Nasimi's philosophical poems stand out for their strength and quality, which deify man and at the same time raise him above the human level. The poet, relying on the ideas of Hurufi, elevates man, sanctifying him. It was the idea of venerating man that prompted the poet to write beautiful works.

Hamid Arasli writes about Nasimi: "His work is one of the most interesting pages of our literature. Man, human dignity, faith in human strength are widely reflected in Nasimi's work" [1, p. 82].

Nasimi's secular poems are very colorful. In these works, the poet glorified life events, love for man and the beauty of the heart, and at the same time gave social content and philosophical meaning to the topics he described in unity with nature. Including some of these ghazals in modern literature textbooks may help to solve the problem to some extent.

In the ghazals collected in the book "Imadedin Nasimi-40 ghazals", the poet criticizes rudeness and disrespect, advises to treat the helpless with kindness and help them. This shows how sensitive Nasimi is to national-spiritual values and religious values. The influence of these values on the formation of human morality is shown. Communication, friendship, extensive knowledge and outlook, which are considered high moral qualities in a person, who are an example for others, who have sympathy, respect and love of others, and one of the features that will ensure the position he occupies, and in the future – patience. Patience, as one of the properties of a person, manifests itself in adolescence. In this verse, the poet calls on the younger generation to steadfastly and patiently face a number of failures and unpleasant situations in their personal lives.

According to the poet, every person comes into the world pure, but bad habits, passions, addictions create an obstacle for him to deceive himself and realize his origin. In order to get rid of these obstacles, it is necessary to get acquainted with this world, try to understand that the Universe and people are an inseparable whole.

Strong moral integrity and perfection are the ideals of Imadedin Nasimi. It is difficult to find an artist in medieval Azerbaijani poetry who has presented a person as high, powerful and majestic as Nasimi. He raised the philosophy of humanism, which occupies a special place in classical literature, to a new level. As Academician Isa Habibbayli noted, "...we must return to the issues of the place of Nasimi's life and work in teaching in higher and secondary schools, in textbooks. The whole world must once again learn this reality that Imadedin Nasimi is an eternal Azerbaijani poet who does not fit into the world and time. Nasimi is a powerful artist who has won immortality for his enormous services to Azerbaijani literature and public opinion" [5].

Nasimi is a man of great convictions, a persistent personality, who irrevocably fights for his ideas. His life and work have always been promoted as an ideal human example for future generations. Nasimi's life and unique works of art have been studied in Azerbaijan since the founding of the school. During the period of independence, Nasimi's life and work were studied in a new aspect. Research shows the discovery of new codes in the poet's creative heritage.

It is known that on the occasion of the 650-th anniversary of the birth of the great poet and thinker of the 14th century Azerbaijani literature Imadeddin Nasimi, 2019 was declared the Year of Nasimi by the President of the country Ilham Aliyev. In this regard, scientific conferences and literary meetings dedicated to the work of Nasimi have been organized in the republic, and interdisciplinary scientific research has been launched. All this is aimed at revealing the unknown sides of I. Nasimi's work, ensuring its full return to the Azerbaijani people, and introducing the general public to this historical figure more closely and deeply.

Teaching the Azerbaijani language and literature is one of the issues of strategic importance. It influences the development of students' thoughts about nature, society and man, as well as their perfect development as individuals through relevant subjects. In a comprehensive school, the subject of literature helps schoolchildren study social phenomena, make correct conclusions and decisions, and understand the objective world. Nasimi's works also teach children and youth national and high human ideas, moral values, love of freedom, humanism, and instill such qualities as the artistic impact of his works is able to direct students to any goal. "I" in his poems leaves an indelible mark on

the heart of the young reader. From the observations and surveys conducted, it is clear that Nasimi's works have a great influence on the formation of students' worldviews.

The teacher's direct participation in the analysis and discussion of the poet's ghazals, his leading questions, and explanations of unclear points create a clear image of an invincible hero in the ghazal [14, p. 40–42].

The legacy of I. Nasimi, which is currently taught only in secondary schools, should not be limited to only the textbooks "Literature", it is also possible to give examples of the poet's artistic legacy in the textbooks of the Azerbaijani language, to influence the development of students as individuals.

Nasimi's philosophical ideas are more focused on spiritual development and the inner purity of man, where there are more actions than words and advice, and respect for universal human values. His poems do not deal with suffering, but with its causes, freedom and the path to it. At the same time, he influences the image he addresses with the tone of his words and the form of address, and reinforces his ideas with more attractive and aesthetic expressions [4, p. 97–124].

RESEARCH METHODS / МЕТОДИ ДОСЛІДЖЕННЯ

The following methods of studying literature are defined: creative reading, heuristic, research, reproductive.

RESEARCH RESULTS / РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ

The sources used in the study were the works of outstanding teachers and philologists, examples of classical literature that occupy an important place in the history of pedagogical thought, the poet's books published in Azerbaijan, works studying his work, etc. – Decisiveness in the ghazals of I. Nasimi, forms of self-expression reflecting a courageous character, influence the formation and development of students' worldview.

The style of thought and expression in Nasimi's poems is compatible with the main ideas of modern pedagogical thought, shows students the paths of self-knowledge, guides them in their search for the right path.

A unified presentation of the life, work and personality of I. Nasimi gives students enough information. They teach them to resist criticism of the environment, society, courageously turn their backs on those who stand in front of you, etc.

The works of I. Nasimi are characterized by lyricism and the breadth of the influence of the word. The influence of the word begins to form a person from childhood, youth. Based on this, each research work allows us to discover new

ideas in the poet's work. The article will be important for young researchers and literature teachers teaching in comprehensive schools.

In modern times, international tolerance and multiculturalism, freedom of religion have emerged in our country. For this reason, research, teaching and propaganda of Nasimi's works, including religious issues, have increased significantly, because the poet's poetry is based on religious and philosophical ideas of multiculturalism.

In the general school curriculum (curriculum), priority should be given to factors that instill special qualities and life skills in the teaching of literature. According to these requirements, the study of metaphorical meanings in Nasimi's poems and the explanation of sublinear meanings influence the development of consciousness, thinking, taste, feelings and emotions of students, play a major role in their correct understanding and correct assessment of events occurring in society in the future.

CONCLUSIONS / ВИСНОВКИ

I. Nasimi considered human pride to be the basis of morality. The power of Nasimi's words is an expression of her humanism, deep faith and love for people. Teaching Nasimi's works is of great importance for the formation of personality and spiritual enrichment. Therefore, it is advisable to devote more space to teaching the heritage of I. Nasimi in comprehensive schools.

Unlike other Hurufis who wrote in a special coded language, first of all Fazlullah Naimi, he wrote and expressed his protest against oppression and violence in his native language, incited hatred for inhuman actions in society, understood and promoted human rights, was free from social ugliness and wild instincts. Imadaddin Nasimi, who worked for the creation of society, is an example for generations both by his life and work, he is an exemplary hero of bravery, courage, who does not retreat from his idea, despite death.

Among the moral qualities included in the content of moral education of modern domestic pedagogy, one of the main places is occupied by human understanding. It can be said that Nasimi, with his approach to the human criterion, which underlies all his work, was ahead of modern scientific pedagogy by seven centuries.

The wise call adolescence and youth the fortress of human life. If we take into account that the initial foundations of this fortress were laid in school, then we can say that school, school psychology is the first important and responsible party in this work.

Emotionality and fascination of educational materials make students more interested and eager to learn, and therefore, have a serious impact on the

development of their own "I". Pedagogical communication is professional communication that allows managing social and psychological processes in a team, aimed at creating conditions for the formation of a comprehensively developed personality, as well as creating an effective psychological environment. This communication occurs especially in literature lessons. In this regard, the study of the works of I. Nasimi can be cited as an example.

Prospects for further research in this direction / Перспективи подальших досліджень у цьому напрямі. Teaching the life and work of I. Nasimi in comprehensive schools provides students with complete information about the literature of medieval Azerbaijan and the peoples of the Middle East in general. Thanks to the discussions held in literature lessons, students acquire an understanding of the significance of the poet's far-sighted, humanistic ideas and literary and philosophical heritage for our time.

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ВПЛИВ ЕТИКО-ДИДАКТИЧНИХ ТА ФІЛОСОФСЬКИХ ПОГЛЯДІВ НАСІМІ НА РОЗВИТОК ОСОБИСТОСТІ

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Анотація. У статті досліджено та визначено вплив етичних, дидактичних і філософських поглядів поета на формування особистості та їх роль у формуванні світогляду школярів. У дослідженні встановлено, що поет, який виступав проти гноблення, покірності та фальші, вчить підростаюче покоління – учнів відстоювати свою честь і гідність на шляху своїх переконань. Викладання поезії Насімі в школах

загальної освіти відіграє значну роль у формуванні особистості сучасної молоді. У статті проаналізовано творчість Насімі з науково-педагогічного погляду і доведено, що морально-дидактичні погляди поета, які виховують в особистості різні позитивні моральні якості, відігравали і продовжують відігравати важливу роль у духовному вихованні багатьох поколінь. Майже усі його твори вирізняються не лише морально-етичними якостями поета, а й науковим інтелектом, глибокою думкою та неабиякою мужністю, спираючись на народні вислови, фольклорні приклади та ідеї попередніх великих мислителів. Загалом у викладанні літератури, поряд із наведенням національних зразків, у доречних випадках необхідно знайомити учнів із творами, які оспівують загальнолюдські цінності. Це дуже важливо для розвитку особистості та морального збагачення. Принцип моральної чистоти в поезії Насімі є основою його етико-дидактичних поглядів. Значну частину його праці складають закони мудрості, справедливості, миру, правди та цінностей. Насімі, який дає чітке пояснення релігійної етики, підкреслює проблеми, які виникають через людські бажання та невігластво. На думку поета, всі проблеми походять від незнання, і людина повинна постійно вчитися і правильно вести свій спосіб життя. У зв'язку з цим, поряд із викладанням спадщини І. Насімі у школах загальної освіти, дуже важливою є популяризація його творів. Процес пояснення та викладання арабських і перських слів, релігійно-політичних питань та історичних виразів тієї епохи, використаних у його газелях, а також надання коментарів і пояснень, знаходить своє місце в зусиллях по просуванню. Це сприяє формуванню розуміння мистецтва слова у дітей, які виявляють інтерес до творчості. Ми знаємо, що поняття особистості є однією з найважливіших категорій сучасної психології. Людина є як біологічною, так і соціальною істотою, яка постійно діє як синтез різноманітних характеристик більш широкої соціальної системи. Структура особистості впливає на взаємини людини з оточуючими та її адаптацію до соціального середовища. Своїм мовленням особистість привертає увагу та інтерес оточуючих і може втілювати особливі якості, виходячи зі свого зовнішнього вигляду. Насімі, великий митець, який продовжив і розвинув гуманістичні ідеї літератури Близького Сходу, висловлював свою тверду віру в людяність, людську гідність і людський потенціал, зображуючи людей як творців життя та справжнє джерело краси життя у своїй поезії. Багата творчість І. Насімі, що виражає глибокий гуманізм, представляє цілісно ідеальну особистість. У своїх віршах поет

неодноразово наголошує на тому, що до духовної досконалості людину веде тільки один шлях і цей шлях – шлях правди і справедливості. Його безмежна любов до людства відображає його бажання бачити кожную людину як особистість і вважає, що головним фактором становлення досконалої та бездоганної особистості є самосвідомість і самооцінка. Соціально-психологічні риси, які вважаються основними для особистості, такі як чистота, переконаність і переконання, впливають на поведінку людини і становлять її вищі якості. Загалом у вченні хуруфізму самосвідомості належить значне місце в системі самовдосконалення. Через самоусвідомлення людина внутрішньо очищається, активізується, вдосконалюється далі, досягає мудрості. У зв'язку з цим вивчення творів поета в школах загальної освіти відіграє важливу роль у формуванні підростаючого покоління як особистості.

Ключові слова: формування особистості; самодисципліна; переконання; розуміння; освіта; газель.

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